

S E R M O N

ON THE DEATH OF

THE REV. WILLIAM M'KENDREE,

SENIOR BISHOP OF THE METHODIST EPISCOPAL CHURCH:

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SERMON

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“Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and for ever,” Heb. xiii, 7, 8.

WHEN, in the providence of God, great and good men are removed from the world, and from those relations they have sustained to their fellow men, to their eternal rewards, it is highly proper that suitable respect should be paid to their memory, and that their names and their virtues should be handed down to posterity, as examples for the instruction and improvement of succeeding generations. The practice of all civilized nations, from the commencement of the organization of society down to the present period, is in accordance with this sentiment. Nor is it easy to calculate the influence which the opinions and the examples of men of generations, and of ages long since passed away, continue to exert over the habits of *thinking* and *action* of the present race; and which they will not cease to exert through the successive periods of future time. The Jews were distinguished for their sacred monuments, designed to perpetuate the memory of their patriarchs, their kings, and their prophets. But the light of the Christian era affords the purest and most perfect examples of all which, in regard either to *sentiment* or *action*, is worthy to be perpetuated, in fadeless records, to the end of time. One of the peculiar excellencies of the New Testament Scriptures is the moral portraiture of the most pure, illustrious, and benevolent characters which ever enlightened and adorned our world. And these characters were every where exhibited as patterns for our imitation, as examples both of our faith and practice. But when the mind surveys the simplicity and beauty of truth, and the uncompromising virtue, and unsullied integrity of the ministers and followers of Jesus of Nazareth, as portrayed in the records of the apostolic age, and having perceived the majesty and grandeur of the admirable picture passes onward through a succession of following ages, the contrast becomes a matter of melancholy and painful reflection.

Scarcely had the apostles of Jesus Christ, who had received their commission and their instructions from the lips of their adorable Master, and their immediate successors in the grand work of evangelizing the world, “finished their course,” and entered upon their eternal rewards, before the *system* of truth

which they had published, and the *plan* of its promulgation by which they had been guided, were subject to innovations in the hands of those who came after them. A single century, from the day of pentecost, had not passed away before the Gnostic heresy had invaded the infant Church, and corrupted the pure fountains of Gospel truth. So early did the "*wisdom of men*," in the form of a subtle, intricate, and superstitious philosophy, mingle with the sublime doctrines of the Christian revelation the absurd dogmas of "*oriental science*." Doctors soon appear, not to preach to their congregations the pure, unadulterated "word of God;" but to "teach for doctrine" the unmeaning jargon of their respective schools. In the progress of these corruptions of primitive Christianity, other evils sprung up, and mingled their influence in demolishing that simple and beautiful structure which had been modeled by infinite wisdom, and reared up under the immediate superintendence of Jesus and his apostles.

This work of *earthly wisdom and policy* had not continued long, before the relations established by the Christian institutes between pastors and their flocks—between ministers of the Gospel and those converted to the faith of Christ through their ministry, assumed a character widely different from that which was formed by the original charter. The superior clergy, giddy with the metaphysical speculations of their favourite philosophy, and corrupted by the "love of the world," soon set up claims to power and rule unauthorized by their "holy vocation;" seeking rather the authority of the civil rulers, to Lord it over God's heritage, than that moral influence which was founded in the principles and obligations of a "kingdom which was not of this world." A dark age ensued in which the light of evangelical truth was well nigh extinguished; and if it shone at all, was confined almost exclusively to the humble and obscure, both of the clergy and laity. In such a state of things, it is not surprising that homage should be paid to men, which was due only to God; and that the simplicity of the apostolic direction to the Church at Jerusalem to engrave the virtues and labours of their pastors upon the table of their memory, and to regard them in their fidelity as patterns for their imitation, should give place to pompous titles, splendid temples, gorgeous pictures, sculptured marble, and idolatrous festivals. To cap this climax of usurpation and impiety, the professed heralds of a Saviour born in a manger, and crucified upon a cross, claimed the prerogative of deposing civil princes, and setting their feet upon the necks of kings. And not contented with the proud pretension to the right of universal dictation in matters belonging to the civil empire, they proclaimed themselves God's vicegerents upon earth, and intercessors for men before the throne of Heaven.

In casting our eye over this succession of gloomy ages, distinguished chiefly by such melancholy corruptions of the purest system of religion and morals which the world ever saw, it

affords us peculiar satisfaction to perceive, at different periods, some rays of heavenly light penetrating the gloom of that spiritual darkness which had covered the face of the earth. Here and there a luminous spot appears upon the dark and dismal abyss. Here and there a daring spirit, a bold defender of the faith of Jesus, rose up *by the inspiration* of the Almighty, and gave "*lucid proof*" that the "wisdom of the world was foolishness with God."

The morning of the sixteenth century was a day spring from on high to the Church in the wilderness, and an era full of hope and of promise to the benighted nations. Who can doubt that Luther was raised up by the special agency of God to counteract the corruptions and blasphemies of the Church of Rome?

But the work of this great and distinguished Saxon reformer was but in part a restoration of what had been lost in the lapse of those ages of apostasy from the doctrines and morals of Christianity which had preceded. Many of the abominations of the papal hierarchy were brought to light—the blasphemous claims of the sovereign pontiff to grant indulgences, remove penalties, and remit sins of all sorts, were exposed and denounced with a clearness of argument and zeal of moral courage, worthy of the cause of truth, and of the illustrious agents who were engaged in its promotion. Learning and philosophy, always favourable to the progress of the Gospel, when guided by the light of the revelation of God, were directed into pure channels, and rendered efficient auxiliaries in the advancement of the reformation. Universities became the seats of theological discussion, which seldom, if ever, closed without obvious advantage to the cause of the reformers. Princes, long subject to the papal domination, wakened up by the uncompromising Saxon, began to think and speak with freedom on matters of faith and practice. In the progress of the reformation, numerous persons of distinction and influence were employed by the Divine Providence, as instruments in removing the "works of darkness," and repairing the ruins of the beautiful temple of Christianity. But while this work was in progress there were more *outside* than *inside* workmen; and the master builders were not always agreed with regard to the *plan* which should be pursued, the materials which should be used, or the *workmen* who should be employed in completing the noble superstructure. In such a state of things it should not be considered marvellous that a portion of "hay, and wood, and stubble," should be mixed with the "gold, and silver, and precious stones;" and that more regard should be paid to the exterior form, scaffolding, and *outworks* of the building, than to the perfection and beauty of the interior workmanship.

Although this, and the succeeding century was a glorious era in the history of the Church, presenting a grand constellation of "burning and shining lights" in the cause of truth, yet it is to be regretted that the Church and state were so incorporated as to produce an unhappy effect on the religious state of the clergy,

and consequently to hinder, in some measure, the progress of Christian piety. Prelates of the reformed Church, while they held in just abhorrence the claims and pretensions of the papal see, saw nothing inconsistent with the religion of a crucified Saviour, or with their calling as his ministers, in being themselves "*lords temporal*," as well as spiritual. Whatever might have been the external state of the different branches of the Church, at the commencement of the eighteenth century, it is very obvious that there was a great deficiency on the part of the ministry. While the prescribed forms of religion were regarded with scrupulous observance, the distinguishing doctrines of the Gospel were too seldom proclaimed, and too feebly enforced. The result was a general defect in vital godliness, and a corresponding laxity in moral discipline. It was in the midst of such a state of things, that the great and blessed revival of religion commenced at Oxford, early in this century.

The Rev. John Wesley was the chief instrument in the rise and early progress of this revival. The extraordinary acuteness and strength of his mental powers, the variety and depth of his learning, his moral courage, his persevering zeal, and the strict purity of his life, all combined, qualified him, in an eminent degree, for this great work.

And here it should be remembered that it was not the articles of faith, or the liturgy of the English Church, with which Mr. Wesley contended, or which he desired to change or reform; but he was rather the firm defender of both. And why should we who acknowledge him, under God, as the founder of that religious body of which we are members, place ourselves in opposition to either? But while this great and good man was well satisfied with the doctrine and government of the establishment, he clearly saw the extensive defect of experimental and practical religion, both with the clergy and laity. To remove this defect, and restore the principles and blessings of primitive Christianity to the Church, were the great objects of his studies and his labours. But the era of which we now speak, embracing the history of Wesley, and those who were "workers together with him," is distinctly marked by several very important points.

Mr. Wesley, notwithstanding the prejudices of his education, became fully convinced that bishops and presbyters were the same order in the primitive Church; and consequently that the doctrine of succession and exclusive right of ordination, existing in the bishop, as maintained by many of the prelates of the English hierarchy, were not founded in the constitution of the Christian Church, or warranted by any practice in the uncorrupted period of her history. In addition to this conviction, the providence of God, in an extraordinary manner, led Mr. Wesley to perceive that a Divine call to the work of preaching the Gospel, and the qualifications for this holy vocation, were not confined to those who were "regularly educated for the sacred office;" but that in the wisdom of Him, who "seeth not as man seeth,"

the "foolish things of the world were frequently chosen to confound the wise." Hence his admirable and truly Scriptural test of those who think they are moved by the Holy Ghost to preach.

The employment of "lay preachers," that is, persons who were neither educated for the ministry, nor in the clerical orders in the established Church, forms a very prominent and important feature of the Wesleyan system, which, by the blessing of God, has been productive of the most extensive and happy results in the four quarters of the globe. Another characteristic of this system is the organization and establishment of an *efficient itinerant ministry*, in conformity to that command, "Go ye into all the world, and preach the Gospel to every creature;" and in accordance with the practice of the apostles, and their immediate successors in the work of evangelizing the earth. As the commencement of this era in the history of the reformed Churches was distinguished by the revival of the pure doctrines and moral discipline of the Gospel, so its extension, and almost unparalleled progress, have been attended by the powerful influences of the Holy Spirit. To turn men from "darkness to light, and from the power of Satan unto God;" and to build them up in that "holiness without which no man shall see the Lord," is the grand design of the preaching of the Gospel. And to accomplish this design, Christ must be preached in all his offices. The whole system of his religion must be proclaimed. Its doctrines, precepts, promises, and threatenings must be clearly set forth, and enforced. The whole must be brought home to the hearts and consciences of the hearers. Sinners must be made to feel their sinfulness and guilt; and to know that salvation is by "grace through faith" alone.

These are, and have been from the beginning, the leading features of the Wesleyan revival. In its rise and progress it has enlisted the influence of a considerable number of men, distinguished as much for their extraordinary talents, and their profound learning, as for the depth of their piety, the purity of their lives, and the extent and usefulness of their labours. But by far the greater part of those ministers who have been honoured of God, as instruments in the advancement of this great and extensive revival of primitive Christianity, have been men who made no pretensions to talents of a superior order, or to the peculiar advantages of learning and science. They have been called, in the wisdom of the Divine counsels, from almost every profession and occupation in life. Thus has it been shown, in this latter day, as well as at the beginning of the Gospel dispensation, that the proud pretensions of reason and philosophy, however they may be viewed by men, are of little account with God. And that the success of the "preaching of the cross" essentially depends upon the doctrine of that promise, "*Lo I am with you always, even unto the end of the world.*" Among the instruments thus called and qualified by the great Head of the Church, in the progress of this work, William M'Kendree, that beloved minister

of Jesus Christ, whose Christian and ministerial character this discourse is designed to exhibit as an example for those who shall come after, occupies an elevated and distinguished station.

In my attempt to accomplish this object, I shall endeavour, first, to point out the character which the apostle has given of a Christian pastor, or minister. And secondly, show wherein this character has been sustained and exemplified in the Christian life, ministerial labours, and official oversight of the late lamented senior bishop of the Methodist Episcopal Church.

I. The words of our text lead us back in our meditations and researches to the original fountains of Gospel truth. They point us to the origin of a system which claims to be of Divine appointment, and designed to be perpetuated to the end of time. They direct our attention to the first Church, or assembly, ever organized on the principles of the Christian institutes—the Church at Jerusalem. In this city, prophets had pointed to the Messiah, and proclaimed the laws and the conquests of his kingdom. Here Jesus Christ, the author of our salvation, *in his own person*, had taught the doctrines of that kingdom. Here he was persecuted, arrested, crucified. Here he slept in the tomb, and here he rose triumphant from the dominion of death and the grave. At this city he directed his chosen apostles to remain “until they were endued with power from on high,” as an essential qualification for the work he had appointed them to do. Here they received that power in the promised descent of the Holy Ghost, on the day of pentecost. Here the fountain was opened, and from here the “law went forth,” and the word of the Lord flowed out. In this city the apostles of Jesus, who had received their instructions from the lips of their Divine Master, planted the *first Christian Church*. Probably we have in the organization of this Church as perfect a model as the world has ever seen. The relation and reciprocal duties of the pastor and his flock, of the minister and “those over whom he was appointed minister,” are set forth in the view given of this Church with a simplicity and beauty strikingly characteristic of the purest age of Christianity.

It is not pretended that the *precise formula* observed in the Church at Jerusalem is essential to the existence of every Christian community. Indeed, it appears highly probable, that such internal regulations and external forms as were not essential to the doctrines, order, and moral discipline of the “household of faith,” as laid down by Christ and his inspired apostles, were varied in the primitive Churches, as change of place or circumstances might require. But as the Church is the “body of Christ,” and “the temple of the living God,” the preservation of an order of ministers appointed by Christ, holding steadfastly the fundamental doctrines of the Christian revelation, the preaching of the pure Word of God, and the administration of the discipline and ordinances of the Gospel institution, are essential to its very existence. Without these there can be no living Church, no assembly or community pleasing and acceptable to God. All

associations professedly Christian, in which all, or any of these points are totally wanting, or materially defective, have either never been formed "according to the will of our Lord Jesus Christ," or they have fallen and become apostate. In view of these prerequisites as the essential constituents of a Christian Church, we observe, 1. *That the ministers of the Gospel, in the apostolic age, were distinguished by their special calling to the work of the ministry.* No one can have carefully examined the history of the Divine Saviour as furnished in the holy evangelists, without having perceived that the "preaching of the Gospel" has been ordained as the means of faith and salvation, and as the chief instrument by which the Christian cause is to extend, and finally cover the whole earth. It is equally plain from the same records, that the appointment of the agents by whom this work is to be carried on and finally completed, is the exclusive prerogative of Jesus Christ. A prerogative which he has never delegated—which he now holds in his own hands, and will continue to hold till the end of time. He commenced the exercise of this authority in the selection of his first disciples to attend his person and receive his instructions, preparatory to the work which was afterward assigned them. He continued the exercise of it by sending out these disciples at different times, on errands of mercy, while he continued upon earth. But the most signal exhibition of that authority was made after his resurrection, and immediately before he ascended up into heaven, to take possession of the mediatorial government at the right hand of the Father. This was a period in the history of human salvation pregnant with interests of the deepest concern to man. It was a point in time when the "Prince of Life, Immanuel, God with us," gave his last and fullest instructions in regard to the means and manner of the promulgation of his kingdom upon earth. His right of legislation and government was asserted: "All power is given unto me, both in heaven and in earth." The commission given to the apostles, who were present on the occasion, and to all the true ministers of the Gospel salvation, is declared to be by virtue of this right. "Go ye, *therefore*, and teach all nations," &c. "And lo! I am with you always, even unto the end of the world." Who can doubt that both the right of appointment, and the annexed promise of perpetual aid from the continual presence of Christ, embrace the succession of the Christian ministry through all future time?

The principles which the great Head of the Church had established at this memorable period, and which were to remain unchanged through all the succeeding ages of the world, were strikingly illustrated and confirmed shortly afterward on the day of pentecost. To the commission, and special instructions with regard to its execution, was now added the gift of the Holy Ghost, as the fulfilment of the promise of the Father. By his agency the chosen apostles were "endued with power from on high." And were thus qualified to go forth in their Master's employ-

ment, with zeal and authority, which their adversaries were not able to gainsay or resist. It was the zeal of conviction ; it was the authority of truth ; it was the power of God. As the work advanced, others were called to participate in the blessed employment. But in no instance was any one admitted to labour in this vineyard without proof of his being specially called and chosen of God. It is worthy of our particular attention, that when the apostles and disciples were assembled at Jerusalem, after the ascension of their Divine Master, and before the descent of the Holy Ghost, in filling the vacancy in the apostolic college, occasioned by the apostasy of Judas, they made no pretensions to any *right* or *authority* to determine on the person who should fill that holy office. They were fully persuaded of the exclusive *right* of Him who had chosen them at first, and who had so recently assured them that all authority in heaven and earth was in his hands. And in this persuasion, having selected two from their little company, "they prayed, and said, Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen."

The answer was given by lot, and he whom God had chosen "was numbered with the eleven apostles." This is the last instance of the use of the lot recorded in the Holy Scriptures. A different method, by which God's election of men for the work of the ministry might be known, was introduced on the day of pentecost, and will remain in the Church till the "consummation of all things." All true ministers of Jesus Christ have been "moved by the Holy Ghost" to preach the everlasting Gospel. By his influence they have been enlightened and persuaded of their holy vocation. And by his agency success has attended their labours, and support and comfort administered to their souls in all their tribulations. It is, therefore, very meet and right that the Church should continually pray that the Lord would pour upon all the ministers of his sanctuary the Holy Ghost for the office and work to which he has called them.

The beautiful climax of the apostle in the 14th and 15th verses of the 10th chapter of the Epistle to the Romans, is an inimitable illustration of this doctrine. Salvation is God's free gift both to Jews and Gentiles. And this grace God has richly provided in the Gospel of his dear Son. And whosoever will call on the name of the Lord, shall receive this salvation. "But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The message to be published is the Gospel of peace, the word of reconciliation ; glad tidings of good things ; and he who publishes it must be *sent* by its Author. A great man has the following admirable remark with reference to this message : "None can effectually preach this, unless he have a *Divine mission*. The *matter* must come from God ; and the *person* who proclaims it must have both *authority* and unc-

tion from on high." Hence it will appear who are truly in that "order of succession" appointed according to the will of our Lord Jesus Christ. Whatever may be the vain pretensions of men, those, and *those only*, who are sent of God, who are moved by the Holy Spirit to preach the Gospel of the kingdom of heaven, are in this succession.

2. Being thus called and qualified, the first ministers of the Gospel went forth "*preaching* the word of God." The word of God here means the whole system of the Gospel revelation, embracing the doctrines, precepts, and sanctions therein contained. Especially what appertained to the character, office, and work of Jesus Christ, as our Mediator and Saviour.

One of the peculiar features of the primitive preaching of the Gospel word was the *purity* in which the doctrines of Christ were maintained, and taught to the people. The Jewish teachers were exceedingly zealous of the traditions of their fathers; and corrupting the oracles of God, "taught for doctrines the commandments of men." The schools of learning and philosophy became the authors and patrons of theories as absurd and conflicting in their principles, as immoral and destructive in their tendency. But while "darkness covered the earth, and gross darkness the people," the servants of Jesus were holding out the lamp of life, and pointing the nations to the "Lamb of God, who taketh away the sin of the world." While the "Jews required a sign, and the Greeks sought after wisdom;" while a corrupt and superstitious religion, in alliance with "science falsely so called," was enslaving the minds of men with the most dangerous errors, and leading them from God and from happiness, these unassuming messengers of truth were preaching "Christ crucified—Christ the power of God and the wisdom of God." They were publishing the narrative of the incarnation, crucifixion, and resurrection of Jesus of Nazareth, and proclaiming salvation as God's gracious gift, through faith in his name. While, after all the speculations of reason and philosophy, the nations were veiled in uncertainty and doubt, with regard to God, the immortality of the soul, and a future state of existence, these "unlearned" men declared the nature, and attributes, and counsels of Jehovah, and showed that "life and immortality were brought to light in the Gospel." But while they preached "the unsearchable riches of Christ," the whole system of doctrine was applied to the experimental and practical purposes of life, to renew the hearts and regulate the conduct of men. They had received the records of the truth of God, and out of those records they did not travel. Christ had specially instructed them to teach the nations to *observe* all things whatsoever he had commanded them. In strict conformity to these instructions, their ministry was always practical. They "preached" a faith which was unto justification; a faith which confided in all the promises of God; a faith which worked by love, and purified the heart.

3. The ministers of the apostolic age were distinguished as

well by the extent of their travels and labours, as by the purity and simplicity of their doctrines. Their plan of "preaching the word of God" was strictly itinerant. In this they had taken the example of their Master as their pattern, his authority as their commission, and his command as their obligation. Nor does it any where appear that they had any other view but to continue the operation of this plan, till all the nations of the earth should be disciplined to Christ, and the knowledge of God be as extensive as the influence of the natural sun. It was not the apostles only who were thus employed in the extensive promulgation of the Gospel. The disciples who were dispersed from Jerusalem by the persecution which raged at the time of the martyrdom of Stephen, went "everywhere preaching the word." Among these were, doubtless, many of the "devout men, dwellers at Jerusalem, out of every nation under heaven," who heard the apostles, on the day of pentecost, "speak in their own tongues in which they were born, the wonderful works of God." These having been converted to the faith of Christ by the preaching of the apostles, travelled into their native countries, testifying and preaching the things which they had seen and heard. In this event the Divine Providence was obviously employed in preparing the way for the universal spread of the Gospel. And it is a very remarkable and interesting truth, that before the twelve chosen apostles had finished their course and entered into the joy of their Lord, the "word of God had been preached over a great part of the known world." Had the purity and simplicity of the Christian doctrine and discipline been preserved, and the same plan of diffusing its heavenly truths perpetuated till the present time, is it not highly probable that the whole earth would have been subdued to the dominion of Messiah, and the songs of salvation to God and the Lamb, been heard from every nation, and kindred, and people, and tongue?

4. The first Christian ministers were dead to the world, and intent only on promoting the cause of their Divine Master, and the salvation of the souls of the people.

In the administration of the word they preached not themselves. To be the servants and messengers of Christ, and as such the servants of all for his sake, were the great objects of their pursuit. They uniformly spoke of themselves with humility and self-distrust, and pursued their arduous employment "in weakness and fear, and much trembling." And whatever God had committed to them, or wrought by them, they proclaimed themselves to be "earthen vessels," and ascribed the "excellency of the power" of their ministry to God alone. Jesus Christ was the end of their public preaching, as well as of their private "conversation." In all their words and deeds they aimed to promote his glory, and advance and establish his kingdom. The Divinity of his nature, his participation of the essential attributes of the everlasting Father, his unity and equality in the Godhead, and his eternal Sonship, were themes on which they dwelt with

peculiar clearness, interest, and delight. Animated with an ardent and unconquerable desire for the salvation of the souls of men, which had been begotten in their hearts by the Holy Spirit, they set forth, both in their private intercourse and in all their ministerial labours, the deep humiliation to which the Lord Jesus submitted for the redemption and salvation of the world. They continually published his atoning sacrifice, the blood of the cross, as possessing a saving efficacy for the removal of guilt and pollution, and the greatness and the tenderness of his compassion for a world of miserable sinners. They declared his veracity in all his great and precious promises, by which the confidence and hope of his people were to be encouraged and supported. In all these respects—in his nature—in his relation to the Father—in the sufficiency of his merits—in his loving kindness and tender compassion, and in the validity of his promises, the primitive Christian ministers represented Jesus Christ to be the same yesterday, to-day, and for ever; and as such pointed all men to him as an almighty and immutable Saviour. This was with them the all-absorbing subject. The pleasures, the riches, and the honours of the world, were not the matters of their conversation, or their pursuit; but “Christ was all and in all.”

5. The primitive ministers had the authority to rule, or govern, in the Church. “Remember them that have (or had) the rule over you”—and “obey them that have the rule over you.”

It was obviously the end of the dispensation of Christ to form a universal Church, or community of believers, collected out of all the nations of the earth; and to perpetuate this society to the end of time. The fundamental principles on which this association should be founded, and the moral rules by which it should be governed, were clearly laid down in the doctrines, and precepts, and examples of the adorable Saviour.

It is equally clear that an order of officers charged with the organization of this community, with the due administration of the holy ordinances, and with the enforcement of wholesome discipline, is of Divine appointment. While we consider these points as manifestly set forth in the Christian institutes, we are free to acknowledge that “neither Christ himself, nor his holy apostles, have commanded any thing clearly or expressly concerning the external form of the Church, and the precise method according to which it should be governed.” What I have here noticed as being of Divine appointment, is, I apprehend, fully embraced in the commission which Christ gave to his apostles: “Go ye and disciple all nations,” convert them to the faith of the Gospel, and make them my *followers*. This being accomplished, “Baptize them in the name of the Father, and of the Son, and of the Holy Ghost.” Formally initiate them as members of the great Christian community, and as belonging to the heavenly household. And being thus formed into a body with the same faith, interest, and affection, “Teach them to observe all things whatsoever I have commanded you.” Make them to understand the precepts

which you have received from me, and enforce the obligations to obedience.

In these three points, if we include the ordination of their successors in the sacred office, consisted the *rule* or *government* which the ministers of Christ, by virtue of their office, were authorized to exercise. And the end of this government was the “perfecting of the saints, and the edifying of the body of Christ.” It was wisely appointed for the prevention, or cure of all disorders in the Church, and for the building up of believers in their most holy faith, and preserving the whole body in “the unity of the Spirit, and in the bonds of peace.” Although the word which the apostle uses in the text, and also in the 17th verse, to express the authority of Christian pastors and bishops, properly signifies a ruler, or one having command, it is not a legitimate inference that this authority was of the same character with that of civil rulers. It certainly never was the design of Christ, or the practice of the apostles, to enforce the discipline of the Gospel by such pains and penalties as properly belonged to the civil magistrate. Indeed the authority and influence of the primitive rulers in the Church, and the same may be said of the true Christian ministers in every age, “was founded, not on force, but in the fidelity with which they discharged the duties of their function, and in the esteem and affection of their flocks.” How these ecclesiastical rulers were to exercise the authority with which they were invested, is very clearly shown in the epistles of St. Paul to Timothy and Titus, and in the first epistle of St. Peter. It was to be done by the influence of a godly life. By examples of patience and charity, illustrative of the excellency of the Christian system, and worthy of all imitation. “But be thou an example of the believers, in word, in conversation, in charity, in *spirit*, in faith, in purity. Feed the flock of God which is with you, taking the oversight—not as being lords [temporal or spiritual] over God’s heritage ; but being ensamples, or patterns to the flock. In all things show thyself a pattern of good works ; in doctrine, uncorruptness, gravity, sincerity.” Entreaty, reproof, and rebuke, with exhortation, complete the panoply with which the ministers of Christ execute their office as rulers in the Church of God. “Rebuke not an elder, but *entreat* him as a father ; the younger men as brethren ; the elder women as mothers ; the younger as sisters, with all purity. Reprove, rebuke, exhort with all long suffering and doctrine.” Public censure, and excommunication from the communion of the Church were the highest punishments which the ecclesiastical rulers were authorized to inflict ; and these only when in the judgment of the Church the offenders were guilty of such misdemeanours as merited these punishments. The terrors of the Papal excommunication are not to be found in the records of the primitive Church ; and it appears very certain that the administration of the discipline of the Gospel, was never designed to inflict any other temporal penalty, than such as might

result from the separation of the unworthy person from the fellowship of the Christian community.

If the preceding observations afford a correct view of the office and work of the ministers of the Gospel of Christ, it will not be difficult to perceive that there is a corresponding obligation on the part of those among whom they labour in word and doctrine. It is the duty of the flock to esteem their pastors highly in love for their work's sake ; to cherish for them sentiments of affection and respect ; to seek counsel and consolation from them in all their tribulations and conflicts ; to submit to their godly admonitions, and to imitate their godly examples. And when it pleases God to remove them from their militant charge to his eternal kingdom and glory, those among whom they have exercised their holy function, should remember them with affection, gratitude, and esteem. Without any apology for the length of the foregoing observations, I proceed,

II. To show wherein the character of a primitive Christian pastor, or minister, has been sustained and exemplified in the life, ministerial labours, and official oversight of the late senior bishop of the Methodist Episcopal Church.

1. Bishop M'Kendree was born in King William county, state of Virginia, on the sixth day of July, seventeen hundred and fifty-seven. His parents, John and Mary M'Kendree, were both natives of the same state. His father was a respectable planter, and his son William was raised in the same occupation, and early taught the arts of husbandry, and the habits of industry and economy. The M'Kendree family had received their religious instructions in the Church of England, which, at that time, was the prevailing religion of the southern colonies. The history of the Church at that day affords us a melancholy picture of the state of Christian morals. The clergy were more fond of ease, and wealth, and worldly pleasure and gratification, than of the sacred duties of their holy function. The religious instruction of youth was much neglected, and very defective. And attendance on balls, horse races, card tables, and other places of amusement, was generally considered, not only consistent with a profession of religion, and membership in the Church, but also with the character and calling of those to whom was committed the "cure of souls." This was truly a day of spiritual darkness. But notwithstanding this lamentable condition of religion and morals, young M'Kendree was restrained from gross immoralities, and preserved a character free from reproach, even among the most religious of the day. At a very early period he was convinced of the depravity of his nature ; his conscience became tender, and he formed resolutions to live according to the light which he had received. The following is his own description of his state at the period of which we now speak. "I do not recollect to have sworn more than one profane oath in my life ; yet as far back as memory serves, I am conscious of the prevalence of evil propensities, of a heart disposed to wickedness, so that

notwithstanding the restraints by which I was kept within the bounds of a respectable morality my heart was far from being right with God. It was deceitful and desperately wicked. Of this deplorable state of things I became exquisitely sensible by reading the Holy Scriptures in school when I was but a small boy. For want of proper instruction, my apprehension of God, the Redeemer, and the Holy Scriptures, was very superficial. I literally 'understood as a child,' and with the simplicity of a child I yielded to the dictates of conscience, refrained from what appeared to be wrong, and as a child endeavoured to imitate the examples of those holy men of God, as set forth in the Scriptures." Had these impressions been cherished by pious instructors, and by parents who had the power as well as the form of godliness, there can be little doubt, that this amiable youth, like young Timothy, would have from a child known the Holy Scriptures, in such a manner as to have made him wise unto salvation, through faith which is in Christ Jesus, and thereby prepared the way for his entering the arduous work of the Gospel ministry at a much earlier period of his life than he did. But for the want of such helps, and in consequence of opposition and discouragements from those who should have taught him the way of righteousness, and aided him to walk therein at this tender age, his impressions were weakened, conscience became more inclined to slumber, and his religious resolutions were shaken. But still the fear of God did not forsake him. It was about the time of the commencement of the revolutionary struggle by which the colonies were finally separated from the British government, that the Methodist preachers, then under the direction of the Rev. J. Wesley, first visited that section of Virginia in which the McKendree family resided. William at this time was about nineteen years of age, possessed with an exquisite sensibility, and a heart all buoyant with anticipation. The ministry of the word was attended by the power of the Spirit, and many were convinced that "these men were the servants of the most high God." Those convictions which had in a great measure become extinguished by the amusements of the world, were now revived and strengthened in the mind of this interesting young man. He says of himself, "I yielded to conviction, and resolved to lead a new life." In conformity to this resolution, he proposed to unite with the Methodist Society as a seeker of religion, and was received on trial. But here again his resolution was shaken, and halting by the way, he failed to obtain the prize. His undisguised representation of his case clearly shows the danger of awakened persons associating with those companions, however civil they may be, who neither love nor fear God. Especially before age and experience have fortified the heart.

Having noticed his connection with the society, he adds, "But my attachment to worldly associates, who were civil and respectful in their deportment, had grown with my growth, and my conviction was not accompanied with sufficient firmness to dis-

solve the connection. And their future conduct being accommodated to my reformed manners, I continued to enjoy the friendship both of the society and of the world ; but in a very imperfect degree. They continued to counteract and impair each other, until the love of the world prevailed, and my relish for genuine piety departed. I peaceably retired from society, while my conduct continued to secure their friendship." In this situation, with no material change in his religious state, except a gradual decline of his concern for the salvation of his soul, he continued for several years. But his abiding conviction of the importance and necessity of religion, and his exquisite sensibility to consistency of character, preserved him from gross immoralities, and prevented a rapid progress in the way of sin. In the year 1787, he being about thirty years of age, a powerful and extensive revival of religion commenced in the Brunswick circuit, in which he lived, under the ministry of that devoted servant of Christ, the Rev. John Easter. In the course of this year, Mr. Easter added about twelve hundred members to the Church.— This was a year of the deepest interest to M'Kendree. It was the year of his conversion to God ; the year in which he experienced that inward and spiritual revelation of the Son of God, which was an indispensable qualification for preaching his unsearchable riches. He records this eventful change in the following expressive terms : " My convictions were renewed. They were deep and pungent. The great deep of the heart was broken up. Its deceit and desperately wicked nature were disclosed. And the awful, the eternally ruinous consequences clearly appeared. My repentance was sincere. I was desirous, and became willing to be saved on any terms. And after a sore and sorrowful travail of three days, which were employed in hearing Mr. Easter, and in fasting and prayer, while the man of God was showing a large congregation the way of salvation by faith, with a clearness which at once astonished and encouraged me, I ventured my all on Christ. In a moment my soul was relieved of a burden too heavy to be borne, and joy instantly succeeded sorrow ! For a short space I was fixed in silent adoration, giving glory to God for his unspeakable goodness to such an unworthy creature." Although his evidence of acceptance with God was so clear as to remove all doubt from his mind, and enable him in humble confidence to cry, " Abba, Father," it was but a short time before he was perplexed with doubts and fears relative to the reality of the change. In this state of uncertainty he continued for six weeks. But notwithstanding his exercise was deep and sorrowful, he was graciously supported, and received many encouraging manifestations. " But," to use his own words, " instead of receiving in faith, and giving glory to God, I reasoned all into uncertainty, and had multiplied perplexity and sorrow for my reward." At the close of this severe conflict, he received a new and full assurance of his adoption into the heavenly family ; in regard to which blessed event, he says, " But thanks

be to God, who by a manifestation of truth, accompanied by its own evidence, removed all my doubts. I was confirmed in the faith of the Gospel, and of my personal acceptance, in which I have remained steadfast to the present day. Many have been my imperfections and failures, and I have had convictions and repentance for them; but nothing of the kind has shaken my confidence in the reality of the change wrought in me by the Spirit of God at my conversion." Soon after this he heard the doctrine of "Christian perfection set forth in its native simplicity," and such were its peculiar beauties and Divine excellencies in his estimation, that he immediately resolved, by God's grace, to seek and obtain the blessing. This resolution he carried into practice; and the result, which he gives in the following words, should be matter of encouragement to all who desire this blessed state. "Eventually," he says, "I obtained deliverance from unholy passions, and found myself possessed of ability to resist temptation, take up and bear the cross, and to exercise faith and patience, and all the graces of the Spirit in a manner before unknown." Soon after he had experienced the witness of his acceptance with God, he began to feel a deep concern for the salvation of his fellow creatures, especially those who had been his particular friends and associates. With these he conversed in private on their eternal interest, and exhorted them with tears to flee from the wrath to come and embrace Christ as their Saviour. His soul was frequently drawn out in secret prayer, with ardent desires for their conversion to God. He soon began to exercise in the public prayer meetings. The fruits of these early labours were obvious. Numbers were convicted, converted, or comforted through his instrumentality. It was but a few months from the time of his conversion, till his mind became deeply exercised in regard to the work of the ministry. And these exercises were greatly increased by the fact that many of the experienced and pious members of the society, as well as the preachers, were deeply impressed with a conviction that it was his duty to preach the Gospel. But this did not satisfy him. He wanted for himself a full proof of Christ speaking in him, and was fearful of preaching before he was sent. The Rev. Mr. Easter, who was his spiritual father, and who was of the opinion that God had called him to the work, proposed to him to travel with him round the circuit. He yielded to this proposal with fear and trembling. On the one hand he feared that the course pursued with him, by those in whose piety and judgment he had great confidence, and who consequently had much influence with him, might lead him to a premature attempt, which was liable to eventuate in the injury of a cause which he most ardently desired to promote. And on the other, having strong conviction of duty in his own mind, he was tremblingly alive to the consequences of refusing to obey. His deficiency in literary acquirements, having had only a common English education, his conscious want of experience in the knowledge of men and

things, and especially his apprehension of his superficial acquaintance with the Holy Scriptures, presented to his mind so many formidable difficulties in the way of a successful prosecution of the work, as to produce the most severe conflict. In this fiery trial he left Mr. Easter and returned home, but was unable to attend to business in consequence of the deep struggle and anguish of his spirit. In this way, to use his own words, "he was tossed to and fro," until the sitting of the conference, which took place in Petersburg, in Virginia. Here he was recommended by the preacher, received on trial, and appointed by the bishop to Mechlingburg circuit. This was in less than nine months from the time of his conversion. He was never licensed as a local preacher before he commenced travelling, and never located afterward. So that he never sustained the character of a local preacher, either before or after he was admitted into the conference.

The state of his mind, with reference to his call to the ministry, at the time he joined the conference, and for more than a year after, and the manner in which he became fully satisfied of his duty in this respect, I prefer to give in his own words, which are as follows: "I went immediately to the circuit to which I was appointed, relying more on the judgment of experienced ministers in whom I confided, than on any clear conviction of my call to the work; and when I yielded to their judgment, I firmly resolved not to deceive them, and to retire as soon as I should be convinced that I was not called of God, and to conduct myself in such a manner that if I failed, my friends might be satisfied it was not for want of effort on my part, but that their judgment was not well founded. This resolution supported me under many doubts and fears; for entering into the work of a travelling preacher neither removed my doubts, nor the difficulties that attended my labours. Sustained by a determination to make a full trial, I resorted to fasting and prayer, and waited for those kind friends who had the charge and government over me to dismiss me from the work. But I waited in vain. In this state of suspense, my reasoning might have terminated in discouraging and ruinous conclusions, had I not been comforted and supported by the kind and encouraging manner in which I was received by aged and experienced brethren, by the manifest presence of God in our meetings, which were frequently lively and profitable; and sometimes souls were convicted and converted, which afforded considerable encouragement, and by the union and communion with my Saviour in private devotion, which he graciously afforded me in the intervals of my very imperfect attempts to preach his Gospel. In this way I became satisfied of my call to the ministry, and that I was moving in the line of my duty."

In taking a summary view of the dealings of God with his servant, as previously noticed, the following particulars are worthy of our special attention. 1. He had a *STRONG conviction* in

his own mind, that it was his duty to preach the Gospel, and call sinners to repentance. 2. This conviction was strengthened by the knowledge he had that pious and devoted Christians and experienced ministers were of the same opinion. 3. The consciousness of his deficiency in those qualifications which are requisite for a minister of Christ, filled him with many doubts relative to his call to the work. 4. He feared the consequences, and trembled to take the responsibility of disobedience. 5. In this state of solicitude and suspense he entered upon the work, waiting for providential events to decide the doubtful point. 6. But he waited with fasting and prayer. 7. The kindness with which he was received by the friends of the Redeemer, greatly encouraged him in his efforts. 8. He saw the fruits of his labours, the presence of God was with him in the congregations, and sinners were awakened and converted. 9. He had sweet communion with his Saviour in his private devotions. 10. By these means he was fully persuaded that he was moved by the Holy Ghost to preach. It is not difficult to trace in these points the experience of primitive ministers of the Gospel. The calling is by the same Divine agency in every age. The promise of the presence of Christ extends to the end of time. And the same fruits are to result from the preaching of the word now, as at the beginning. The Gospel is now, and will continue to be, the power of God unto salvation. And all true converts to the faith of Christ, are still as they ever have been, seals of the ministry of those through whose instrumentality they have been brought out of darkness into God's marvellous light. We cannot speak minutely of Mr. M'Kendree during the first years of his ministry. It would swell this discourse beyond its prescribed limits. Suffice it to say, that he travelled with great acceptability and usefulness as a circuit preacher for seven years, in which time he filled some of the most important circuits in Virginia, and one year he was stationed in the city of Norfolk.—Some of these were years of great affliction in that part of the work where he chiefly laboured. The schism which commenced in the Church in that quarter in 1791, and which was matured the following year, threatened an extensive and ruinous division. At the commencement of these difficulties his mind was greatly exercised in regard to the course he ought to pursue. And at one time, fearing the measures adopted by the conference would be injurious to the Church, he declined taking a regular appointment; but he soon became convinced of his error, and a few days after the close of conference, met the bishop, and took a regular station in the city of Norfolk. From this time he devoted himself more diligently to a critical examination of the system of government recommended by Mr. Wesley, and adopted by the General Conference in 1784. This examination resulted in a full conviction that the system was not only well adapted to the ends proposed, that is, "to reform the continent, and spread Scriptural holiness over these lands;" but that it was agreeable

to the primitive order and government of the Christian Church. Confirmed in his judgment of the fitness of the government, and of the importance of preserving a general itinerant superintendency, guarded by suitable checks and responsibilities, he used the influence of his talents and personal character, in the most prudent and judicious manner, to counteract the effects, and prevent the progress of schismatical measures. And there is good evidence that his labours, in this respect, were not in vain. With reference to the early years of his ministry he says: "The object of my pursuit was the glory of God, the salvation of my own soul, and to be useful as a Methodist preacher: For these ends I sincerely sought to understand the will of God in his gracious plan of redemption—*His* terms of saving sinners—the duties required of men both before and after conversion; and conscientiously walk by, and enforce them, as I was able. And I deeply regretted that my performances fell so far short of what I conceived to be the measure of so good a cause. In the discharge of my duties as a travelling preacher, the rules of the Church, and especially of a 'Methodist preacher,' were my directory. I therefore conscientiously endeavoured not to break those rules; but to keep them. That the legitimate law should govern, is a principle from which I have not knowingly departed. By strictly attending to this rule, I have had some trouble and affliction; but I have been supported by a good conscience."

These are sentiments worthy to be written in the heart, and preserved in the memory of those who succeed him in the sacred office. They are strikingly descriptive of the true character of the excellent man who wrote them. May his sons in the Gospel imitate his sincerity, zeal, and fidelity. He was ordained deacon in 1790, and elder in December, 1791. At the close of eight years as a regular circuit preacher, in 1796, he was appointed presiding elder of a district in the Virginia conference. Here his sphere of useful labour was greatly enlarged. This district extended from the Chesapeake Bay over the Blue Ridge, and Alleghany Mountains, and embraced a large tract of country on the western waters. The rides were long, and the charge required of the elder constant preaching, and much attention and care in the management of the various and important business of the district. He records, with gratitude to Heaven, the blessings he received during the three years he continued in this charge. His ministry was attended by a Divine unction. Sinners were awakened and converted to God—believers were comforted and built up in their most holy faith; many were added to the Church, and the field of labour was considerably enlarged. In those days, it was in accordance with the spirit and views of Methodist preachers, whether on circuits or districts, to seek the enlargement of the bounds of their work, and pray earnestly to the Lord of the harvest to send forth labourers to cultivate the field. The oversight of the district, in the administration of the discipline, was conducted with great wisdom and prudence, and

to the satisfaction of the preachers and members. The spirit of schism, which had previously prevailed in some parts of the district, greatly subsided, and the love of union, peace, and order, was revived. Our venerable departed friend comprehensively records the events of the time he employed on this charge in the following sententious manner: "On this station I was blessed with many friends, abundant in kind offices, and some of them able counsellors. We were blessed with a revival of religion—many professed to obtain regenerating grace, and joined the Church. The members provoked one another to love and good works, and their advancement in the Divine life was evident. The abundant labours and care which the charge imposed, were too great for my strength; my studies were therefore partially prevented by attention to other branches of duty; and my nervous system was somewhat impaired. But I was abundantly compensated, in having intimate union and communion with the adorable Saviour; and the increasing prosperity of the Church at once invigorated my zeal, and increased my joy in the Lord." Thus he closed his extensive and arduous labours on the district.

In 1799 he was appointed to a district in the Baltimore conference, contiguous to that on which he had travelled the three preceding years. This district was little less in its extent of territory than the former. It extended from the Chesapeake Bay over the Blue Ridge, and terminated at the foot of the Alleghany Mountain. This was to him a year of labour and trials; but he says "they were forgotten in overwhelming communion with God, and reviving and encouraging interviews with his followers." "Here," he adds, "I found fathers and mothers in Israel, by whose example I was edified and comforted."

In the spring of 1800 he was returned to the district from which he had been taken the year before, and in the fall of the same year, Bishops Asbury and Whatcoat passed through the district, and took him with them to the Western conference, which met at Bethel, in October. Here he was appointed to the oversight of the whole conference in the character of a district, which embraced the State of Kentucky, and that part of Virginia west of the Great Kenawha River, east and west Tennessee, and all the settled territory west of the Ohio River, including what is now the State of Ohio, and an extensive mission in the Illinois. The Natchez mission was also connected with his charge. He had now to travel about fifteen hundred miles to compass his district; and the whole extent of it, with the exception of east Tennessee and that part of Virginia which it included, was a new and rapidly populating country. This was a field of labour and enterprise well suited to the enlightened views and ardent devotion of this excellent minister of Christ. It was a work worthy of apostles, and which required the zeal of apostles to accomplish. He entered into it with a deep sense of his dependence upon Divine aid, and with that vigorous and persevering action, which, by the blessing of God, was attended with abun-

dant success. It must be recollected that a very large portion of the country embraced in his new charge, was just settling with emigrants from the old states, who were subject to all the inconveniences and privations common to the first settlers in all new countries. Small companies of these emigrants would locate themselves in neighbourhoods many miles remote from each other, without any other method of intercourse than the pocket compass, or trees marked with the axe, or the tops of under brush bent down and half broken. These were the *landmarks* and *highways* of our M'Kendree through a large part of the vast valley of the Mississippi. It was his wise and benevolent plan, with the handful of preachers in his charge, to advance with the increasing population of the country, and to plant the standard of the cross, and preach Jesus and the resurrection in the most frontier settlements. Pursuing this judicious course, the field of labour continued to enlarge in proportion to the rapid advance of emigration. In the prosecution of this plan, he and his fellow labourers, of precious memory, had necessarily to encounter and overcome many formidable difficulties. They were frequently ministers of Gospel consolation to the people in their camps, or cabins, in the woods, or cane-brakes, before their fields were sufficiently opened to raise a comfortable support for their families. In getting to them, for want of roads or paths, they were conducted through the trackless woods. And for want of bridges or boats, they swam creeks and rivers. They carried their provisions for man and beast on their horses, cooked their simple meals in the wilderness, slept at night on their blankets, frequently interrupted by the company and howling of wolves, and in the morning went on their way rejoicing. The following is the description of these western scenes drawn by our venerable friend, whose experience had qualified him to give a striking picture. He says, "While on the way through these frontier settlements, if we came to a creek or a river without a boat or canoe, or log, we had the privilege of swimming the stream; and when safely landed on the other bank, it was a consolation to reflect on having left that obstruction behind, and that the way to the next lay open and plain before us. If night overtook us before we could reach a house, it was our privilege to gather wood where we could find it, make a fire, eat our morsel, and supplicate a throne of grace with as free access as in a palace or a church. Being weary, we rested sweetly and securely under Divine protection. And when we arrived at our intended place, if the accommodations were of the humblest kind, we had the inexpressible satisfaction of being received with a *heartly* welcome, and accommodated with the best the family could afford. And though very inferior in the estimation of the delicate, and those accustomed to sumptuous fare, yet all the real wants of nature were supplied. We eat heartily, slept sweetly, and rejoiced with the pious and affectionate people, who received and treated the ministers of the Gospel as angels of God. And above

all, when the time arrived for us to deliver our message, the people flocked together, and seemed to wait to hear what God the Lord would say. The prayers of the pious ascended the hill of the Lord, Divine energy attended the word preached, sinners were convicted of their sins, many were converted to God, and the Church enlarged and built up in the faith once delivered to the saints." In this vast western work he continued to labour as a presiding elder from the fall of 1800 till the spring of 1808. In view of the whole he says, "My appointment required much riding. I preached often, and sustained a great charge; and yet I esteem those among the happiest days of my life. Strange as it may seem, there, in the midst of privations and many exposures, my impaired constitution was restored, and my health greatly improved. I enjoyed peace and consolation through faith, and was enabled to walk with God." During the eight years of his labour in this western valley, the work was greatly enlarged, and a number of regular districts were formed.

In the spring of 1808, he was elected by the western conference to attend the General Conference in the city of Baltimore. Here he was appointed on the committee to form a constitution for the organization and government of a delegated General Conference. But before the committee had fully matured that important system, and prepared it to lay before the body, he was elected by the General Conference to the office of a general superintendent, or bishop of the Methodist Episcopal Church. He was ordained on the 18th day of May, 1808, by the imposition of the hands of Bishop Asbury, assisted by the following elders, viz. : Jesse Lee, Freeborn Garrettson, Thomas Ware, and Philip Bruce. I cannot follow Bishop M'Kendree in his almost unparalleled travels and labours from the time of his election to the episcopal office till death removed him from the militant Church, even with that degree of minuteness which would be necessary to give a tolerable view of the extent and usefulness of the exercise of his ministerial functions. However desirable such a narrative might be in a discourse occasioned by the removal of such a man as Bishop M'Kendree, it would require a volume to accomplish it. We must, therefore, satisfy ourselves for the present with a few brief sketches of this very important epoch of his history, in hope that an enlarged biography of his long, laborious, and useful life, will at no very distant period be given to the Church in which he has exercised the oversight for so many years. His field of labour was now changed from a district in the western valley to the United States and territories, and the provinces of Upper and Lower Canada. And instead of presiding in quarterly meetings, chiefly in thinly-settled circuits, he was now called to the joint superintendence of the temporal and spiritual interests of the whole Church, embracing the preachers and members of seven annual conferences. In the prosecution of this arduous work, for many years, he travelled

annually from four to six thousand miles, and a great part of the time preached nearly every day. Nor would he yield to the use of a carriage, but performed his extensive journeys on horseback, till the infirmities of age, and the greatness and variety of his labours, had enfeebled his constitution, and greatly impaired his health. While he retained his physical strength and action he was always ready to advance in the face of difficulties and dangers. Diligence and perseverance were stamped upon his whole character. And if he failed to meet an appointment, which was very seldom the case, it was apprehended that some extraordinary dispensation of Providence had delayed him. He left the city of Baltimore about the first of June, shortly after the close of the General Conference, at which he was constituted bishop, and travelled through Virginia, Tennessee, Kentucky, and the territories west of the Ohio River, and penetrated the "western wilds" one hundred miles up the Missouri. Here he attended a camp meeting in the true "back woods" style, with that excellent man of God, Rev. Jesse Walker. His house, at this meeting, was the preachers' saddle blankets, sewed together and spread over a pole, supported by forks placed in the ground, after the manner of soldiers' tents. One end of this house was made of green brush; the other was left open, and in front of it the fire was made. His food was bread and flesh, broiled on sticks by the fire. He returned through the territories and met Bishop Asbury and the western conference on the first of October, at Liberty Hill, in Tennessee. Thus, in four months he accomplished a tour of about fifteen hundred miles on horseback, a considerable part of it without roads, bridges, or boats, frequently swimming creeks and rivers, and sleeping many nights in the woods with heaven for his covering, and earth for his bed. This first extensive frontier visit of a Methodist bishop was attended with happy results. Many people had conceived of the superintendents or bishops of the Methodist Episcopal Church, to be men clothed with power dangerous to society. They had considered them as ecclesiastical dignitaries, inaccessible to the common classes of the people, surrounded with pomp and wealth, and ruling with almost absolute authority. And there were not wanting Protestant teachers of religion who were forward in producing and cherishing such sentiments in the minds of the people. Bishop M'Kendree's appearance and manners were well calculated to correct such views, and remove the prejudices of those who had formed their opinions under the influence of misrepresentation. Thousands flocked to see and hear the "Methodist bishop." But how were they disappointed! Instead of costly and fashionable costume, his dress was of the plainest mode, and of common materials. Instead of austerity of manners, and the signs of ecclesiastical power, they found him affable, familiar, and persuasive. Gentle to all men, ready to participate, with ease and sweetness of temper, in the circum-

stances of the poor and afflicted, and ever intent upon diffusing happiness in every circle of society in which he moved.

In this western tour he met a number of quarterly and camp meetings, and preached in the demonstration of the Spirit and with power to listening thousands; and the blessed fruits of those labours remain to this day.

His administration in the first conference, at which he presided conjointly with Bishop Asbury, which has been named before, was every way satisfactory to the preachers and people.

Here he commenced his regular annual visits to the conferences, travelling sometimes with his venerable colleague, Bishop Asbury, and sometimes alone, as was found most convenient, in view of visiting the Churches, and preaching to the congregations, in the most profitable manner, in the intervals of the conferences.

His manner of conducting the business of the conferences was almost universally approved, and his administration of the government was uniformly sustained by the General Conference. In this laborious, extensive, and difficult oversight, he continued, travelling about six thousand miles a year, till 1816, during which time the work had been greatly enlarged, and several new conferences were organized. From 1812 till 1816, Bishop M'Kendree's labours were considerably increased, in consequence of Bishop Asbury's inability, through age and severe affliction, to sustain the charge as he had before done. In the fall of 1815, these two venerable and laborious men met, for the last time, at the Tennessee conference. Bishop Asbury preached, although unable to stand on his feet, and ordained, with feeble and trembling hands, a few preachers. Here they separated, taking different routes, intending to meet at the South Carolina conference, in Charleston. But Bishop Asbury failed to reach the place, and they met no more. In March, 1816, Bishop Asbury was removed from his labours and sufferings to his eternal rest, and Bishop M'Kendree was left alone in the general superintendency of the Church. For some time previous to the sitting of the General Conference, in May of this year, Bishop M'Kendree was severely afflicted. He was confined to his bed on his way from the Baltimore to the Philadelphia conference, and was not able to attend the latter. He was brought to the dwelling of his old friend Dr. Wilkins, in the vicinity of Baltimore, where he remained till the sitting of the General Conference. Here it was very evident that his arduous labours, extensive travels, and the infirmities of age, had greatly impaired his constitution, and enfeebled his physical energies. It was obvious to all that it was indispensably necessary to afford him aid in his superintending oversight. For this purpose two aged and experienced brethren were elected and ordained as his joint colleagues in this vast field of labour. But notwithstanding his feeble state of health, and the appointment of two additional superintendents at this General Conference, he

continued to discharge the duties of his office with untiring perseverance, and his travels and labours were rather increased than diminished.

In the winter of 1817-18, he attended the South Carolina conference, in Georgia, and went on to the Virginia conference at Norfolk. At the close of this conference he set out on an extensive western tour, and travelled by the way of Lynchburg, through the western parts of Virginia, and east and west Tennessee. After resting a few days at his brother's, in Sumner county, he continued his journey through the southern parts of Kentucky, crossed the Ohio River, and visited the lower parts of the state of Illinois; crossed the Mississippi at Cape Girardeau, and visited the frontier settlements about the old Lead Mines, and from thence to the Missouri River; and crossing it, attended a camp meeting on the north side. After attending this meeting he returned through Illinois, Indiana, and Kentucky, visiting the Churches, by the way of St. Louis, Vincennes, Louisville, Shelbyville, and Maysville; and attended the Ohio conference at Steubenville in the fall of 1818. His affliction was such at this conference as to excite the deep sympathy of his friends, who advised, and even entreated him, to relinquish his design of visiting the South Carolina conference the ensuing winter by way of Mississippi, and through the extensive nations of Indians. But his work was before him, and his trust was in God. He commenced the intended journey in circumstances which would have deterred most men from the attempt. He could neither mount nor dismount his horse without help, and when mounted one misstep or irregular motion of the horse produced exquisite pain. But feeble as he was, he pursued his course through the states of Ohio and Indiana, and attended the conference on the White River, and from thence to the Tennessee conference in Nashville. Here he took two young men for the work in Mississippi, prepared a pack horse to carry their provisions through the Indian nations, and set out for the Mississippi conference, which was to meet on the Pearl River. Long rides, irregular living, and great exposures, added to the care of the Churches, proved to be too great for his declining strength; and three days before he reached the seat of conference he sunk under the fatigue, and was very near falling from his horse. The balance of his journey was pursued in great weakness. He commenced the business of the conference, but was unable to proceed. A brother was called to the chair, and a bed was placed in the room, on which the bishop lay and afforded such counsel and aid as his feeble state would admit. On the Sabbath the congregation met on the camp ground. The bishop was taken in a carriage, and laid on a bed near the stand during the sermon. At the close of the preaching he was taken from the bed, and being supported by two preachers, performed the ordination service, in the presence of a large, attentive, and deeply affected congregation. This work being accomplished, he was put into

the carriage and conveyed to his lodgings, where he remained with the kindest treatment, and in the hands of a skilful physician, through a long and painful affliction. His recovery from this illness was very slow, so that it was judged unsafe for him to attempt to travel, except on a visit to the mission at New-Orleans, on a steam boat, till about the middle of April, 1819. At this time his physician and friends considering it not safe for him to remain in the low country in the warm season, advised his return to a more northern latitude to spend the summer. Accordingly he set out, accompanied by two preachers, although in a very weak and delicate state of health. His feebleness of body prevented him from reaching the public stands on the road, in consequence of which he was under the necessity of lying in the woods eight or ten nights, in passing through the Choctaw and Chickasaw nations, on his way to west Tennessee. After resting a few weeks at his brother's, in Sumner county, he *visited* the Harrodsburg Springs, in Kentucky, where he continued a considerable part of the summer, visiting and preaching in the neighbourhood as he was able. In August he attended the Ohio conference in Cincinnati. From this conference he moved slowly, as his feeble health would permit, through Kentucky, Tennessee, and Virginia, and arrived in Georgetown during the session of the Baltimore conference in that place. Here he was received with a sincere and ardent affection, and with lively expressions of gratitude to God for the preservation of his life. On the first day of May, 1820, he opened the session of the General Conference in Baltimore, but was seldom able to preside, or even to attend the sittings of the conference. During this eventful session, Bishop M'Kendree was deeply afflicted, both in body and in mind. With the interests and prosperity of the Church, no man was ever more perfectly identified. Whatever tended to disturb her peace, or weaken the bands of confidence and fellowship within her pales, was with him a matter of painful sensibility. He was always watchful of those ancient landmarks, set up by the wisdom of age and experience, and tested by extraordinary proofs of Divine approbation, in a genuine, extensive, and continued revival of evangelical religion over this continent. He contemplated with admiration the peculiar adaptation of the doctrines, government, and discipline of the Church of his choice to the proposed ends. He had thoroughly examined the grand itinerant system, and was fully persuaded of its agreement with the primitive order of the Church. He had witnessed its mighty and efficient operations in turning thousands and tens of thousands from darkness to light, and from the power of Satan unto God. And he had studied men and things too well not to perceive that a *general itinerant superintendency* was essential to the efficiency, and even to the preservation of this system. Under all these considerations, Bishop M'Kendree was deeply affected with any measures which, in his judgment, had a tendency to weaken the energies, or change the plan of the govern-

ment. Such measures he apprehended to be in a train of operation at the General Conference of 1820. With these measures he was afflicted, but his earnest and constant prayer was, that God would so direct and overrule the deliberations and acts of that body as to promote the peace and harmony of the Church, and advance the general interests of religion. In consideration of Bishop M'Kendree's extreme debility, and in hope that his health might be restored, the General Conference passed a resolution releasing him from the discharge of his official duties, and advising him to pursue that course which would best suit his personal comfort and convenience, and be most likely to improve his health; and at the same time requesting him to resume the functions of his office as soon as his strength would admit.

He ever afterward spoke of this act of the conference with expressions of affection and gratitude. From this period till the sitting of the General Conference in 1824, he passed through the deep waters of affliction. Unable, through bodily infirmity, to travel and meet the conferences, and jointly with his colleagues superintend the important business of the Church, while efforts were making at different points to produce schism in the body, and his character assailed with a severity which savoured but little of the spirit of the Gospel, the refined and exquisite sensibility of his nature was wounded. And his deep solicitude for the harmony of the preachers and people, was frequently expressed in fervent prayers and many tears.

In reviewing the scenes of these four years, the bishop speaks with deep humility and lively gratitude. He says, "The last four years I have been afflicted in body and in mind. In some measure my anxiety and zeal for the Church appeared to have been the effect of a deficiency in faith and trust in God. In these deep exercises I saw more clearly the depravity of my own heart, and have cause to regret that I failed so to exercise patience and faith as to grow in grace as heretofore. But the Lord mercifully sustained, and graciously saved me from sinking in the deep waters. I remember with gratitude being rescued from sinking under the trial by timely encouragement and support from brethren in the ministry and in the membership." At the conference in 1824, the bishop's health was considerably improved, and the conflicting elements of disunion and schism appeared to be subsiding. The prospect of a better state of things produced a happy effect in his mind. When the conference closed, he set out on a tour through the western states, preaching every Sabbath and sometimes on the week days. In this journey he travelled from Baltimore to Wheeling in Virginia, to Columbus in Ohio, to the Wyandot mission at Upper Sandusky, returning to the Ohio conference at Zanesville. From thence, by the way of Lancaster, Chillicothe, Maysville, and Frankfort, to Shelbyville, the seat of the Kentucky conference. After attending the conference, continued the journey to Louisville, crossed the Ohio River, and proceeded through the state of Indi-

ana to Vincennes, crossed the Wabash, and travelled through Illinois to Padfields, twenty-five miles from the Mississippi; attended the Missouri conference in November, and proceeded through the south part of Illinois; recrossed the Ohio River into Kentucky, and visited Hopkinsville and Russellville, and passed into Tennessee. Preached at Fountainhead, Gallatin, Nashville, and Franklin, and attended the Tennessee conference the first of December at Columbia. During this long and laborious journey, Bishop M'Kendree was a great part of the time so feeble as to require the assistance of friends to get in and out of his carriage. The roads were exceedingly bad, and sometimes almost impassable. The waters were high, bridges and boats gone, and for the last month the weather extremely cold and unpleasant. Several times the horses and carriage were near swimming, and once in crossing a deep and dangerous river on a very cold day, the ferry boat having been sunk into the stream, the water swept over the horses' backs, and the carriage sunk so deep that the water came in so as to wet the bishop above the knees. His clothes were soon frozen, and in this condition he had to ride three or four miles to reach a house.

He remained with his friends in Tennessee through the winter of 1824-5, visiting the Churches and preaching frequently. He spent the ensuing summer in the west, and in the fall crossed the Cumberland Mountains and attended the Holston conference, and travelled extensively through Virginia. In the spring of 1826, he visited the Baltimore, Philadelphia, and New-York conferences, and returned to the south in the fall; spent the winter in the bounds of the South Carolina and Virginia conferences, and returned to the Baltimore and Philadelphia conferences, in the spring of 1827. After the close of the Philadelphia conference he returned to Baltimore, and set out on a journey to the west in May. He crossed the Alleghany Mountains by the way of Cumberland, visiting and preaching in the principal societies. He travelled through the state of Ohio by way of Zanesville, Lancaster, and Columbus, and visited the third time the Wyandot mission. Returning, he passed through Urbana, and visited many of the towns in the south part of the state, and attended the Kentucky conference in Versailles in October. From thence he went to Tennessee, and spent the winter with his friends, visiting the neighbouring societies, and preaching frequently as he was able. In March, 1828, he set out in company with two of the delegates from the Tennessee conference, for Pittsburgh, the seat of the General Conference, and arrived a few days before its commencement. Although he was unable to preside, his presence and counsels were highly appreciated by the conference, especially in regard to some very important transactions. At this conference, although trembling on his staff, and pressed beneath the weight of more than seventy years, and the cares inseparable from his office, his mind was peculiarly peaceful and tranquil, and his spirit was greatly comforted

in prospect of the establishment of the harmony, and the increasing prosperity of the Church.

After the close of the conference, he went down the Ohio River to Maysville, and visited Lexington and Frankfort, and attended the Kentucky conference at Shelbyville. From thence he proceeded to Tennessee, and prepared to go to the south. After visiting and preaching in a number of towns, and attending six or seven camp and quarterly meetings, he set out for Georgia, through the Cherokee nation. This was a difficult, laborious, and dangerous route. He passed the Lookout Mountain in the nation under circumstances of trial and peril. He preached a number of times to the Indians, attended their grand council of the chiefs, and proceeded by way of Athens, Lexington, and Greensborough, to Milledgeville; thence to Sparta and Petersburg, and crossing the river Savannah at Romberts, visited several districts in South Carolina, and recrossed the Savannah to Augusta; preached a number of times both to the whites and the colored, and proceeded to Savannah. From this city he passed into South Carolina, visited several plantations, instructed the slaves, and attended the conference in Charleston. He continued his route through South Carolina, North Carolina, and Virginia, attended the conference at Lynchburg, and after spending some time in visiting the Churches in the lower parts of Virginia, attended the Baltimore and Philadelphia conferences, and returned by the District of Columbia; again crossed the Alleghany Mountains, and attended the Ohio conference at Urbana, and the Kentucky at Lexington, and spent the winter in Nashville and its vicinity.

During the spring and summer of 1830, he was unable to travel very extensively, but visited the Churches and attended popular meetings, as his strength would admit. In October he attended the Kentucky conference, and notwithstanding his age and infirmities, he had it in contemplation to visit South Carolina, and meet all the Atlantic and northern conferences as far as the Genesee, before the sitting of the General Conference in Philadelphia, in the spring of 1832. In the judgment of those friends who were best acquainted with his delicate state of health, this project appeared to be rather the result of unabated zeal in the great and blessed work in which he was engaged, than any deliberate calculation with regard to his physical powers to accomplish it. His whole soul was absorbed in the enterprise, and, in view of it, he seemed to have lost sight of himself.

He was advised, as he would have effective aid, to visit the Holston conference, as an experiment of his ability to accomplish his contemplated tour. To this he yielded with readiness and apparent pleasure. The distance was between three and four hundred miles, over the Cumberland Mountains, and the greater part of the way a very rough road. However, the journey was commenced; but before he arrived at Knoxville, it became very obvious that he was sinking; and many fears were entertained

for the result. But the journey was continued under such weakness and general prostration as required that he should be lifted into and out of his carriage, and this, frequently, eight or ten times in the course of the day. But all was patient suffering; not a murmur, not a complaint escaped his lips. And although his travelling companion, in removing him from his carriage, and replacing him in it, could not refrain from shedding tears of affection and sympathy over this aged, venerable, and persevering minister of Jesus Christ, those tears would be met with a smile of heavenly resignation, and with expressions of gratitude for the attention paid him in his afflictions. He reached the seat of the conference a day or two after the commencement of the session; but was unable to attend to any business, and only visited the conference room once, and then remained but a few moments to give the preachers a kind of apostolic valedictory. He was confined to his bed the greater part of the time during the session, and at its close was able to sit up but little. Under these circumstances, he consulted some of his old and well-trying friends in regard to his future course. He was assured that, in their judgment, it was impracticable for him to prosecute his contemplated continental tour, and consequently they advised him to return by slow and easy stages, as his feeble state would admit, and spend the ensuing winter at Nashville and its vicinity, without farther exposure. His reply was prompt and emphatical, "*I approve your judgment, and submit.*" But it was obvious that, although his mind was fully convinced of the fitness of this course, his heart was in the great work which he viewed with so much interest, and which he ardently desired to accomplish before his departure. It was observed that, when he relinquished this enterprise, the tears flowed freely from his eyes. But to recross the range of the Cumberland Mountains, a distance of more than three hundred and fifty miles, through a mountainous country, in rocky and dangerous roads, and the season far advanced, was both a difficult and hazardous undertaking in his delicate and almost helpless condition. But the most formidable difficulties must yield to circumstances so imperious. The journey was commenced the next day after the conference closed, and continued with patient perseverance till he was safely lodged at his brother's, in Sumner county. This journey was a mingled scene of suffering, patience, and comfort. On the way he travelled through heavy falls of rain, and sleet, and snow. And although every motion of the carriage over rough places, rocks, or roots, gave him severe pain, his mind was tranquil and cheerful. As soon as the roads became comfortable in the spring of 1831, he left his winter retreat, and travelled slowly through Kentucky and Ohio, attending quarterly and camp meetings, and visiting the societies, and preaching frequently. In the fall he crossed the Alleghany Mountains, and passed the winter in Baltimore and its vicinity. In May, 1832, he attended the General Conference in Philadelphia. He lodged with his old and long-

tried friend, Dr. Sargent, where unremitting, cordial, and affectionate attention was shown him by the kind and amiable family. He was very feeble, frequently unable to reach the conference room; and when he did, was seldom able to remain but a short time. On these occasions he went in and out before this body of ministers like an ancient patriarch, silvered over with age, and leaning upon his staff, leaving a kind of presentiment in the mind of the preachers, that this would be his last visit on such an occasion. His discourse on the death of Bishop George, and the ordination of two brethren elected by the General Conference to succeed him in that sacred office, will never be forgotten while those who heard it live.

At the close of the conference he took an affectionate leave of his friends, and especially the preachers, as though he expected to see them no more, till he met them in the heavenly city. He returned to Baltimore, and after resting a few weeks, and enjoying the society and conversation of many to whom he had been long united in the bonds of Christian love and friendship, he set out for the west, and crossed the Alleghany Mountains, which he had so often crossed in weariness and affliction before, for the last time. He passed through the western part of Pennsylvania, the north of Virginia, the state of Ohio, and Kentucky, to Tennessee. In the latter part of this journey it became necessary to fix a bed in his carriage, on which he might lie down, being too feeble to support himself on the seat. The following year he spent chiefly in west Tennessee, visiting various parts of the work, attending popular meetings, and preaching in the power and demonstration of the Spirit. In January, 1834, he visited Natchez, New-Orleans, and Woodville, passing down the Cumberland, Ohio, and Mississippi Rivers by steamboat. He preached on board the boat, and in the several places he visited, with an energy and effect truly astonishing. In the spring of 1834 he returned to Nashville, visited and preached in different places through the summer, and in the fall attended the Tennessee conference. He preached for the last time in the new church in Nashville, on Sabbath, the 23d of November, 1834. Here ended the pulpit labours of this venerable minister of the Gospel of Jesus Christ, who had travelled and preached for almost half a century. Here that penetrating, yet pleasant voice, which had been heard with delight by listening thousands, in almost all the populous cities in these United States, and which had sounded forth the glad tidings of salvation in the cabins of the poor on the remote frontiers, or to numerous multitudes gathered together in the forests of the western territories; and which savage tribes had heard proclaiming to them the unsearchable riches of Christ, died away to be heard no more. Here he finished the ministration of the words of eternal life, and closed his public testimony for the truth of the revelation of God. In the latter part of December he removed from Nashville to his brother's, which was his last travel. From this time it was obvious that

he was gradually sinking to the repose of the tomb. But he had one more conflict before the warfare was accomplished. From the time that Bishop M'Kendree became unable to perform the entire effective work of a general superintendent of the Methodist Episcopal Church, his mind was frequently deeply exercised with the apprehension that he might become unprofitable in the vineyard of his Lord. And it would seem as if he sometimes thought nothing was done, unless he could compass the whole work as he had been accustomed to do in the days of his strength and vigour. He had for many years moved with the foremost in activity and perseverance, and the idea of following in the rear, and being left behind, was painful to him, and frequently drew tears from his eyes. And this sentiment often led him to exertions and labours far beyond his strength. This fear that he should outlive his usefulness in the Church of God, and become unprofitable to his fellow creatures, was the last afflicting exercise of mind through which he passed; and from this he was speedily and happily delivered by the prayer of faith. He sunk patiently and sweetly into all his heavenly Father's will, and waited in lively hope and abiding peace for the hour of his departure.—The inward conflict had ceased; his confidence in God was unshaken; faith, strong and unwavering, stretched across the Jordan of death, and surveyed the heavenly country. With such sentiments, and in such a peaceful and happy frame of mind, the dying M'Kendree proclaimed in his last hours, "*All is well.*" In this emphatical sentence he comprehended what St. Paul expressed, in view of his departure from the world and exaltation to an eternal inheritance: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." The last connected sentences which ever dropped from the lips of this aged and devoted servant of God, who for almost half a century had made Jesus Christ, the same yesterday, and to-day, and for ever, the *end* of his conversation, were: "*All is well for time, or for eternity. I live by faith in the Son of God. For me to live is Christ; to die is gain.*"

Not a cloud doth arise to darken my skies,
Or hide for a moment my Lord from my eyes."

In this calm and triumphant state of mind he continued till he sweetly "slept in Jesus," at 5 o'clock, P. M., March 5th, 1835, in the seventy-eighth year of his age. "Let me die the death of the righteous; let my last end be like his."

After the notices which have been taken of our beloved and lamented bishop in the foregoing sketches of his life, it might seem unnecessary to add any thing farther. But I cannot feel fully satisfied of having discharged my obligation, in this solemn and interesting subject, without a brief and more summary view

of his character. But to do this in a suitable manner, to say neither too much nor too little, is not an easy task. It will be *difficult*, nay, it will be impossible to satisfy all. Some will think too much, others too little, is said. But without undue regard to either, I will endeavour, according to my ability, to speak the truth and nothing but the truth, without fear or flattery. That Bishop M'Kendree had faults is certain. It is equally true that he was deeply sensible of them. Of him it might be said with the strictest propriety—

“He felt an idle thought, an actual wickedness,
And mourned for the minutest fault, with exquisite distress.”

But his faults, or rather his infirmities, were always on virtue's side, and scarcely deserve to be named, in view of the excellencies which adorned and dignified his moral, Christian, and ministerial character.

If clearness of conception, richness and variety of sentiment, judicious arrangement and association, strength of argument, zeal, as the effect of conviction of the *truth* and *importance* of the subject, simplicity and purity of language, powerful application, and above all, the unction of the *Holy Spirit*, constitute a great and good preacher of the Gospel of Jesus Christ, Bishop M'Kendree has a just title to that character. His personal appearance in the pulpit was always dignified, and his action chaste and unostentatious. His voice was clear, harmonious, and pleasant, possessing, not unfrequently, peculiar strength and energy.

His preaching was always heard by the attentive and candid with pleasure and profit, and frequently with applause by every class of the community. His discourses were full of sentiment, and he never employed words only as the representatives of ideas. It was very obvious to the attentive hearer that much *close thinking* had been bestowed on his subjects; but he used no elaborate method of communication. No quaint sentences, or phrases beyond the comprehension of his hearers, escaped from his lips; but his style was chaste, and frequently nervous.

Bishop M'Kendree very justly considered the Divine oracles to contain the *subject matter* of the Christian ministry, and to be the best directory with respect to the *manner* of teaching, as well as the matter to be taught. Out of these sacred records he was not known to travel in his public ministration of the word. In them he was deep read, and always at home. Few men have ever entertained clearer or more just views of the leading and fundamental doctrines of the Christian revelation; and few men have ever exhibited, illustrated, and applied them with greater effect. He had a talent peculiar to himself for illustrating the doctrines and obligations of religion by the most appropriate figures drawn from nature or art. In these illustrations he seldom failed to produce the most happy effect. He was an accurate and admiring observer of nature, and he drew from her

exhaustless depositories abundant means of setting forth the admirable analogy and perfection of the Gospel. Nor was he inattentive to the different occupations and pursuits of men, or even to the incidents of civilized or savage life, so far as he could use them for the purpose of giving efficiency to religious instructions, either to the believer or unbeliever. As a striking example of this happy talent, it may be remarked, that the short, but comprehensive sentence by which he expressed his complete victory over the fear of death, and his confident assurance of a heavenly inheritance, was first taken from a sentinel, at a post where danger might be apprehended, and consequently where a watch was needful. From this station the sentinel was heard to cry, at measured periods, "*All is well.*" I need not say how happily, and how appropriately, this expression of security and triumph was employed by this veteran soldier of the cross of Jesus, who had for so many years remained a faithful sentinel on the walls of Zion. He did not preach the doctrines of the Gospel as subjects of *abstract science*, or theoretical speculation; but brought them home to the hearts and consciences of the hearers. If he spoke of the natural depravity of the human heart, he made the audience feel that they were depraved. If he reasoned of righteousness, and of judgment to come, his hearers trembled, while their consciences joined issue with the revelation of God. And so clear and powerful were his appeals on the subject of future accountability and retribution, that it would almost seem to the listening assembly that the judgment was set, and the books open. The Divinity of Christ, the extent and fulness of the Divine atonement; the riches, and plenitude, and freeness of the gracious provisions of the Gospel; the perfect suitableness of the system of salvation in all its requirements, and helps, and promises, to the condition of depraved, sinful, and guilty creatures; the blessed effects of a voluntary submission to the proposed terms—to be saved by grace, through faith; and the fearful consequence of rejecting Christ, and his salvation, were subjects on which he dwelt with a clearness of conception, strength of argument, and power of conviction, of which there are not many examples among his cotemporaries in the Christian ministry.

Who has ever heard Bishop M'Kendree preach a sermon in which experimental and practical godliness were not distinctly presented and strongly enforced? I never did, although I have heard him many times. Conviction, conversion, sanctification, or perfect love, producing a sincere and joyful obedience to all the commands of God, were interwoven with all his public, as well as his private ministrations. But above all there was an unction from the *Holy One*, a *Divine energy* attending his ministry. His preaching was in the "demonstration of the Spirit, and of power." Few preachers since the days of the apostles have had more fruits of their labours. Who can reckon up the number that will appear in the morning of the resurrection,

clothed with white robes, and decked with crowns of glory, who were brought to the knowledge of salvation through his instrumentality !

But, while we remember Bishop M'Kendree as an excellent and useful preacher of the Gospel, we must not forget him as a wise and judicious ruler in the Church of God. For twelve years he filled the responsible office of a presiding elder, and for nearly twenty-seven years he sustained the office of a general superintendent of the Methodist Episcopal Church. During this long period of official services, many cases of great importance, and of no ordinary difficulty, occurred in the course of the administration of the government. But he travelled through these cases with such patience of investigation, and rectitude of design, and arrived at a decision with such clearness as seldom failed to give universal satisfaction. And it is a remarkable fact that during the whole period of his official oversight, he never was accused, before any tribunal having jurisdiction in the case, of having departed from the principles of the constitution, or the rules of the Church ; or of having used the authority which had been committed to him for the administration of the government, for any other purpose, or to any other end, than what was originally designed. It is true this venerable man was charged by individuals, and in inflammatory publications, with the "*love of power*," and with the "*abuse of the episcopal prerogatives*." *But never were charges more groundless.* Never were charges more feebly sustained. No man whom I have ever known possessed a more just apprehension of the nature, extent, and uses of the authority with which he was invested, than Bishop M'Kendree. And no man ever exercised that authority with more perfect subjection to constitutional guards, and with a more sincere and conscientious design to employ it, not for personal emolument, but for the specific purposes for which it was given. Men in every age of the world, who have been restless under the legitimate administration of laws, and indisposed to be "SUBJECT to the powers that be," have been accustomed to exclaim against the love and the abuse of power. And in cases where they have succeeded in transferring authority from other hands, to their own, history will give information of the manner in which they have used it.

Bishop M'Kendree's course in the administration was governed by an enlightened and extensive view of the whole system. He distinctly apprehended the relation which the several departments of the government sustained to each other, and the constitutional powers which belonged to each. And it was his constant aim to preserve those powers in such a balance, and subject to such checks and restrictions, as would secure the right of all, establish the union and peace of the Church, and preserve the uniform and judicious administration of wholesome discipline. It is certain that this great man possessed a strong and ardent attachment to the system of Methodism. But this attachment

was the result of conviction, consequent upon the thorough examination of the principles and designs which the system embraces, and the suitableness of the principles to the accomplishment of the ends. He was firmly persuaded that a "general itinerant superintendency," as secured by the constitution of the Church, with sufficient powers to administer the government, and responsible to the General Conference for the use of those powers, was of vital importance to the preservation of the itinerant system, to a uniform administration of the Discipline, and to the internal union and harmony of the body. With such views he uniformly deplored the existence of measures which had a tendency either to deprive the superintendency of those prerogatives which were essential to its very existence, or so to restrict its power as to render it inefficient, and consequently to bring it into contempt.

Bishop M'Kendree was never satisfied with a superficial view of any important proposition. He was accustomed to trace principles, either in doctrine or government, in their practical operation, and either to sustain or disprove them by pointing out with a clearness peculiar to himself, the certain results. In this way he aimed to give a permanency to the principles of the government, and to the executive administration.

Upon the most careful examination, after an intimate acquaintance for many years, I know of no essential qualification of an ecclesiastical ruler which our dear departed bishop did not possess in an eminent degree. He was well acquainted with men. He had read human nature in all its diversified character. He well understood the principles and ends of Church government. He was calm and deliberate in his official acts. His mind was too pure and elevated to admit of partiality in the exercise of the functions of his office. While his heart was susceptible of the tenderest friendships, and alive to the purest and most exquisite sympathies of which human nature is capable, he was firm and unyielding in his adherence to those principles which he had established for the government of his administration. In fixing the stations of the preachers at the annual conferences, it was his uniform practice to obtain all the information in his power, from the various sources to which he had access, relative to the state of the whole field of labour, and the qualifications and circumstances of the preachers who were to cultivate it. This information being obtained, he was always disposed to seek the aid of the views and counsels of those whose experience and office qualified them to be useful helpers in this highly responsible work. And conscious of the imperfection of all human knowledge, and of the insufficiency of human agency, and of his liability to err, the whole was submitted in humble prayer for Divine direction, for the forgiveness of faults, and for success to attend the well-meant endeavours to advance the interests of the Redeemer's kingdom. In the performance of this important branch of his official oversight, Bishop M'Kendree deeply sym-

pathized with the preachers of his charge, and their families, in their labours, privations, and sufferings. With him it was a sacred principle to yield to individual accommodation, in consideration of age, afflictions, or family circumstances, as far as it could be done consistently with the good of the whole. But if after the most careful and impartial examination, such individual convenience appeared to him to be detrimental to the general interest, there was neither hesitating nor compromise with regard to his course. Individual accommodation must always submit to the public good. But he never bound heavy burdens, and laid them upon other men's shoulders, which he himself was unwilling to bear. Who has known any man more ready and willing to endure all the labours, and sacrifices, and sufferings of a Methodist preacher? By such a course, Bishop M'Kendree established and retained the *affectionate and respectful* confidence of the preachers and people over whom he presided, and whose interests he had deeply at heart. And in his *prudent, mild, and firm* administration of the government, he has left a worthy and illustrious example for the imitation of those who may succeed him.

In his Christian character our beloved bishop was eminently a "pattern of good works." *He had a deep and abiding sense of his dependence upon the grace of God, through Christ, both for wisdom and ability to perform his duties in such a manner as to be approved of God, and profitable to men.* Under the influence of this conviction, and fully apprised of his liability to err, he was "clothed with humility," and "prayed without ceasing." He was a man of *daily*, habitual, and *fervent* prayer. He "lived by faith," and "walked closely with God."

He was a zealous and uniform friend of those institutions, both literary and religious, which were established and patronized by the Church, and which had for their objects the improvement of society, the glory of God, and the salvation of souls. These institutions he supported by his personal visits, by his prudent and encouraging advice, by suitable representations of their characters and claims, and by liberal contributions of money, to the full extent of his means. He took a very deep interest, particularly in the missionary and Sabbath-school societies. He considered those associations as most efficient auxiliaries to the preaching of the Gospel, in "reforming the continent, and spreading Scriptural holiness over these lands." He neglected no opportunity of visiting the Sunday schools, and meeting the societies, and encouraging all concerned in them to zealous perseverance. He had thoroughly examined the principles of the General Book Concern, and regarded it as one of the most important institutions for the promotion of Christian knowledge and piety. He viewed it in the light of a noble and extensive Christian charity, diffusing the blessings of moral and religious truth; and, at the same time, supplying the means to feed the hungry, clothe the naked, and relieve the wants of the

widow and fatherless. As such it had his cordial support. His liberality in the use of the limited means he possessed was strikingly expressive of that principle of love to God and his neighbour which influenced all his actions. This liberality was divided with a strict and conscientious regard to economy and utility, between benevolent institutions, houses of public worship, and needy individuals; of the latter, the widows and orphans of those preachers who had laboured, and suffered, and died in the itinerant ministry, were special objects of his kind attention.

Bishop M'Kendree was grave, yet generally mild and cheerful in his conversation and manners. Who ever heard from the lips of this devoted servant of Christ, vain, or trifling, or unprofitable conversation? Who ever saw him unemployed, or employed to no valuable purpose? In this respect he has left an example worthy of the imitation of all Christian ministers. In a word, he exercised all the Christian virtues in an eminent degree, and for the most valuable purposes. With him patience was the *power of suffering*. Faith was a Divine conviction of things not seen. A living and abiding confidence in God, through Christ, effecting a personal interest in all the great and precious promises, and producing as its fruit, a humble, and willing, and joyful obedience to the commands of God. The hope of the Gospel was the anchor of his soul; the love of God was shed abroad in his heart by the Holy Ghost; even that love which "suffereth long, and is kind; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, hopeth all things, endureth all things, and which never faileth." This was the ground of his zeal for God, and for the salvation of the souls of men. It was the constraining principle which inspired and governed his actions, and gave life and vigour to all his religious duties.

As a man, as well as a Christian and Christian minister, our venerable friend had a refined and exalted sense of propriety and consistency of character.

He had examined the relations and obligations of man in a state of society with great carefulness and accuracy; and his views of the relative duties were clear and elevated. And in his intercourse with his fellow men he was strictly governed by these enlightened views.

He rendered honour to whom honour was due—was gentle to all men. Yet he would reprove offences as occasions and circumstances required, without undue respect of persons.

In conversation he was chaste, unassuming, and respectful—always interesting and profitable, and sometimes peculiarly animated.

He was unembarrassed in the presence of those who move in the scientific and elevated walks of life; and his condescension, kindness, and affability inspired the humble poor with confidence and esteem. To the servant and his master he was, on all suitable occasions, equally accessible. He was exquisitely sensible

of any departure from the principles of purity and propriety, either in conversation or actions. And in every class of society in which he moved, he aimed, as far as it could be done, "to please his neighbour, for his good, to edification."

To sum up all in a few words—in the character of Bishop M'Kendree, now with God in the heavenly place, beyond the breath of human praise or blame, were combined the essential qualifications of a great, and good, and amiable man; a sentimental, pious, and devoted Christian; a prudent and conscientious ruler in the Church of God; and an able, zealous, and useful minister of the Gospel of Christ.

Finally, brethren, let us remember our dear departed pastor and bishop, who has had the rule over us, and who now rests from the labours and sufferings of his militant charge. We ask not for him any pompous titles engraved on perishable marble. We ask not for him the external badges of mourning. We ask not that our pulpits be hung with the drapery of sorrow, or that the ministers of the sanctuary of our God should be clothed with the habiliments of wo. We ask for him a purer, a more hallowed, and a more durable monument.

O, let the picture of his heavenly virtues be deeply engraved on our hearts. O, let him long live in the memory, and affection, and esteem of the ministers and people of his pastoral care and official oversight. Though our beloved M'Kendree be dead, he speaks to us from the mansion of the tomb. He speaks to us in the silent, but expressive language of a pure and illustrious example. Hark, my brethren, as if you heard from the sacred repository which now contains all that is mortal of our venerable friend, that charming voice so often raised to plead the cause of truth, and direct perishing multitudes to the "Lamb of God who taketh away the sin of the world." What language does he hold? What instructions will he impart? Does he not say, "Brethren, be ye followers of me, even as I also have been of Christ! Be men of one vocation and one work! Be humble, steadfast, and zealous in your holy calling! Be faithful to God, and to the souls of the people committed to your charge. Be men of prayer, and diligence, and punctuality."

But while we regard him as an example for our imitation, let us remember him in his abundant labours, with gratitude to the Father of all mercies, for so great a blessing bestowed upon us. Let us remember him with humble and fervent prayer, that God would raise up and preserve in his Church men of like minds, who shall, like him, count all things but loss for the excellence of the knowledge of Christ Jesus their Lord, and glory only in the Redeemer's cross. Let us imitate him in that zeal and fidelity with which he exercised the peculiar functions of his holy office. And while we press forward in our heavenly Master's work, encouraged by the light, and comfort, and triumph of his illustrious example, let us trust in God, through our Lord Jesus

Christ, waiting in earnest expectation, and lively hope of the resurrection of the body, and life everlasting.

God grant, my dear brethren, that like our venerable M'Kendree, in the hour that closes the scenes of earth, and dissolves our relations to our militant charges, we may be able, in review of the past, and in prospect of the future, to proclaim, "**ALL IS WELL.**" Amen.

